

Deuteronomy is the second reading of the Law. It begins with God's command to Moses and Israel to leave Mount Sinai and travel to the Promise Land. It recounts the episode when Israel came to the border of the Promised Land and refused to enter it because of the majority report. Recall how Joshua and Caleb encouraged them to enter and take possession of what God had promised and given to them, but in unbelief they refused. God sentenced them to wander in the wilderness for forty years until that generation died in the desert (*Heb. 3:16-19*). Only Caleb and Joshua would enter into the Promised Land (*Deut. 1:35-38*). Joshua typifies Christ Who alone can bring God's people into the promised land of eternal salvation. Caleb typifies faithful followers of Christ who enter into salvation by God-given faith. In *Deuteronomy 2* and *3*, we read of their wanderings for 40 years in the wilderness.

Here, we read the account of how they were attacked by two kings - Sihon king of Heshbon, and Og the king of Bashan, both whom the Lord defeated (*Deut. 2:32-33; 3:1-3*). We see how that, even though the people were rebellious and stubborn, the Lord was faithful to the promise He had made to Abraham to give the land to Abraham's descendants. When we see how the Lord was faithful to His promise to Abraham, in spite of Israel's unbelief and rebellion, it should remind us how our possession of and life in the promised land of eternal salvation is because of God's faithfulness to His promise to His Son, the Lord Jesus Christ, in spite of our sins and unbelief (*Lam. 3:21-22*). This is a reminder that our whole salvation is by God's free, sovereign grace in Christ and based on His righteousness imputed to us.

(*Deut. 3:21-22*) - After the defeat of these two enemies, and giving their land to the Israelites, the Lord through Moses told Joshua that as he had seen God's power in protecting His people and defeating their enemies, the Lord would also defeat all their enemies when they passed over into the Promised Land. Just as God defeated Pharaoh and his armies and brought the children of Israel out of bondage, He would defeat all the kingdoms in the land of Canaan, where there were many. These would be all conquered and put into the hands of the Israelites and their kings slain. This victory was never due to Israel's goodness or strength, for they had neither. It was all due to God's goodness, faithfulness, and power. Again, this is another reminder that we who are saved by God's grace in Christ "*are more than conquerors through Him that loved us*" (*Rom. 8:37*). Christ has fought for us, and He has conquered sin, Satan, the curse of the Law, and death for us (*Exod. 14:13-14*).

(*Deut. 3:23-27*) - As we have seen from our study in *Numbers 20:12*, God had forbidden Moses to bring the people of Israel into the Promised Land. This was Moses' punishment for his disobedience, pride, and misrepresentation of Christ's sacrifice when he struck the Rock twice instead of obeying God by speaking to the Rock. That Rock was a type of Christ Who was struck once under the wrath of God for the sins of His people imputed to Him. His one sacrifice was enough to glorify God as both a just God and a Savior in the salvation of His people. Here, we see Moses pleading with the Lord to go into the Promised Land with the people "*and see the good land that is beyond Jordan, that goodly mountain, and Lebanon.*" This shows that Moses was a mere human, a sinner saved by grace. The Lord would not relent and allow Moses to enter, because it was God's plan from the beginning to have Joshua lead the people into the Promised Land (*Num. 27:18-23; Deut. 31:14-16*). God did, however, allow Moses to go to the top of Mount Nebo (*Abarim* and *Pisgah*) (*Num. 27:12-14; Deut. 32:48-52*). After seeing the Promised Land, Moses, the servant of the LORD, died in Moab. He buried him in Moab, in the valley opposite Beth Peor, but to this day no one knows where his grave is located (*Deut. 34:1-6*).

(Deut. 3:28-29) - The Lord told Moses to appoint Joshua to lead the people into the Promised Land. Joshua would “*cause them to inherit the land.*” Here we see Joshua as a great type of the Lord Jesus Christ. This is what God intended from the beginning. As we have seen many times Moses was a type of Christ as he was appointed of God to be Israel’s deliverer, leader, mediator, and law-giver. But here in this situation, as compared to Joshua, Moses represented the Law. Moses himself was a sinner saved by grace who knew and believed in the Lord Jesus Christ for salvation (*John 5:39-47*). In the New Testament, the name “Moses” was sometimes used to represent the whole law. The Apostle John wrote that “*the law was given by Moses, but grace and truth came by Jesus Christ*” (*John 1:17*). The law cannot bring sinners into the promised land of salvation and eternal life. Moses himself knew this (*Rom. 10:4-10*). Only the Lord Jesus Christ by God’s grace through the righteousness of the law fulfilled in and by Him can bring sinners into salvation. Joshua is a type of Christ doing that very thing. Christ alone went in before us as our Surety, Substitute, and Redeemer and caused us to inherit all the blessings and benefits of salvation and eternal life. Consider several points of how Joshua typifies Christ -

(1) Joshua was made the leader of Israel by Divine appointment. God gave him the abilities to lead them over Jordan and take possession of the land, and he was willing to do so. Christ was made the leader of spiritual Israel before the foundation of the world as He was made to be their Surety. His ability to save them was in Himself as God as well as in His humanity prepared for Him by the Father (*Heb. 10:5*). He was willing to do what was required for the salvation of His people (*John 10:17-18*).

(2) “Joshua” means savior. “Jesus” is a Greek transliteration of the Hebrew “Joshua” which means “savior,” “God’s salvation,” or “God our Savior” (*Matt. 1:21,23*). This speaks of the glory of Christ’s Person and the value and success of His finished work.

(3) Joshua was the servant and successor of Moses. He was a faithful servant and submissive to the will of God. Christ was God’s servant under the law. He was a faithful Servant, obedient, and submissive to the law to redeem His people who were under the law and work out a perfect righteousness for them (*Rom. 3:21-25; Gal. 4:4-6*).

(4) Joshua was the captain of Israel’s deliverance from the wilderness into the Promised Land. Christ is the Captain of our salvation. Just as God, through Joshua, conquered Jericho, God in Jesus Christ conquered sin, Satan, and the curse of the law for us (*Heb. 2:10*).

(5) Joshua led the people of Israel through the Jordan River. It was at the river Jordan that the Lord publicly magnified Joshua as the leader of the people. The Jordan River is an emblem of death. And as Joshua successfully conducted Israel through that river, so Christ conducts his flock, his army, through the river of death which separates this dark world from the inheritance of light. Also, it was at the same renowned river, that God the Father publicly magnified Jesus when He began the performance of His sacred office (*Matt. 3:16-17*).

(6) The Lord God, through Joshua, overthrew the walls of Jericho through instruments that appeared weak and even foolish to men. Christ, the man of sorrows, the tender plant, God manifest in sinless human flesh, conquered the great enemies of all - sin, Satan, and the curse of the law. Christ also conquers the hearts of His people by the preaching of the Gospel in the power of the Holy Spirit. Unbelieving people call this foolishness (*1 Cor. 1:18*).

(7) Joshua led the people into a sabbath rest within the Promised Land. Their wandering in the wilderness was now over. Christ is the Sabbath rest for His people, and He leads His people into the rest of a salvation that is finished, full, and free (*Heb. 3:7-4:11*).